

was a Baal amongst "other Palestinian Baals until this antagonism arose. Then he was made the god in whose name the ancient mores of Israel were defended against the introduction of luxury and licentiousness. The antagonism was between simple, rustic, largely pastoral modes of life and the ways of cities with wealth, culture, and luxury. This is a permanent social antagonism, but it carried with it the antagonism of simplicity to sensuality, materialism, formal manners, and luxury. For four or five centuries a succession of " prophets" developed the antagonism between the Jahveh religion and heathenism. They maintained that Jahveh was not only the single god of the Hebrews but the sole God of all the earth. Other gods were nullities. The prophets condemned idolatry, and all sensuality, licentiousness, and bestiality, with which they connected all sorcery and divination. They insisted on a broad and firm sex taboo and denounced sacral harlotry and child sacrifice together. It must be remembered that the peoples of that age generally regarded sex usages which seem to us the most abominable as trivial, unworthy of notice, matters of personal liberty and choice. Brahmins, a century ago, held that view of pederasty.¹ The prophets also set in opposition to their own traditional ritual religion a doctrine of righteousness, by which religion was made ethical. It was a marvelous product for an insignificant hill people. It is, however, to be noticed that in the *Zend-Avesta* there was also a great revolt against sex vice.²

613. How the Jewish view of sensuality came to prevail. The religious system of the Jewish prophets never has become the actual popular religion of any people. The Old Testament con-

tains the story of the protests and failures of the prophets. Their work did not issue from the mores of the Jewish nation, and did not influence the mores before the captivity. The prophets were trying to introduce a new world philosophy by virtue of its ethical value and by interpretations of current political history. In Jer. xlv we see the latter argument turned against the prophet. The people cite their own experience. When they served the Queen of Heaven they fared well.

¹ Dubois, *Mmirs de Plnde* ^ 439.
Avesta, I, 100, 102.

² Darmstetter, *Zend-*